

A

(1)

V I E W
OF THE
C O N D U C T
AND
W R I T I N G S
OF
Mr. CHARLES LUCAS.

Volo te operam dare ut fiat, verum alia via.

Fiat queratur aliud——

Indicio de se ipse erit: Vos eritis iudices,

Laudine an vitio duci factum oporteat.

TERENT.

*By the Fruit every Tree is known. Judge of my
Morality, Religion, and Politics by my Life, and
Actions.*

LUCAS.

By SAMUEL DAVEY. *K*

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A
V I E W
O F T H E
CONDUCT and WRITINGS, &c.



MR. *Lucas* himself hath given me Authority for the present View and Enquiry I am about to make concerning him and his Writings: He very well observes, that "Whoever offers himself a Candidate for an Office lays himself open to a strict, public Enquiry into his moral Character and his Capacity, for the Employment for which he sues," and then goes on to give his learned Readers the Etymology of the Word Candidate, which I leave with him as I find it, and proceed to enquire, and from that Enquiry to demonstrate, that of all Men living he is the most unfit for the Office he now sues for, that is, to represent the City of *Dublin*, or any other Part of the Kingdom in Parliament.

Every one who undertakes a Demonstration requires some Postulata, or certain Truths in their own Nature self evident, to be granted, whereon to form Premisses from whence the Conclusion is to be deduced: The fewer of these the better; because the closer the Materials are connected, the general Truth to be made out, will appear the more obvious.

I lay down, then as Truths, which I hope will be granted to me, that a Senator, or Member of Parliament, should have a competent, or at least a just

just Notion of the Constitution or Form of Government of the State wherein he appears in that Character. That he should be a Person of some Note or Consequence in his Country, by means of which, what he offers or enforces will come with greater Dignity, and be heard with the greater Attention. That he be of fair Repute, unblemish'd in regard to his Integrity and Veracity; and above all, that he be unsuspectible of low or selfish Designs; that the Good of his Country, the Peace and Welfare of his Fellow Citizens be the chief or only Point in his View. These things I hold to be absolute Requisites, and the Person who may be more or less possess'd of them is proportionably qualified for a Seat in Parliament. Therefore if I prove, which I now undertake to do, that Mr. *Charles Lucas*, is totally deficient in every Particular of these, my Purpose is accomplished, and the Demonstration follows, that he is entirely unfit to represent in Parliament, either this City or any other Part of the Kingdom, considering them either as a trading or even a rational People.

To bring this matter more clearly and effectually to Proof, I shall set down the several Branches of it distinctly.

1. Mr. *Lucas* is deficient in Knowledge of the Constitution of the State.
2. He is a Person of no Note or Consequence in his Country.
3. He is not a Person of fair Repute in regard to his Integrity and Veracity.
4. He is reasonably to be suspected of selfish Designs.
5. He disregards the Good, the Peace, and Welfare of his Country.

First, He is deficient in Knowledge of the Constitution of the State.

The Empire of *Great Britain*, of which this Kingdom of *Ireland* is a part, is not an Elective but an Hereditary Monarchy. Mr. *Lucas* tells his Majesty in his Dedication,

dication, p. 7. that he is "by THE SUFFRAGES of
 " a free People supreme Head, &c." which is
 false: His Majesty's Title to the Crown of these
 Realms, by no means depending on or is owing to,
 the Suffrages of the People. The Throne is his
 real and apparent Right, and that of his Family by
 due Course of Inheritance. The particular Law
 declaring this Right to be in the Princess *Sophia*
 and her Heirs being Protestants, was by no means
 creative of it, but served only to explain and con-
 firm what was actually and necessarily Fact before,
 and was barely thought useful to prevent any Doubt
 concerning the Succession, on Failure of Issue in
 the Protestant Branches of the same Family then in
 Possession. And that this was the Sense of the
 People of *England* is plain, from their Endeavours
 to set aside the Succession of the late King *James*
 in the life time of his Brother, and before such
 a Law existed. This Sense and Opinion of theirs
 was founded on very just and rational Principles.
 The King of *England* knows no Superior in matters
 either Ecclesiastical or Civil: He is in Reason, as
 well as Law, supreme Head of the Church, as well
 as of the State, and for a Popish Head to be set on
 Protestant Shoulders, or a Papist to be Head of the
 Church of *England* is so contradictory and absurd,
 that the contrary Opinion must of Necessity be
 embraced; and any Branch of the Royal Family de-
 claring themselves, or being Papists, deprive them-
 selves, and are of consequence utterly incapable and
 disqualified for Succession, tho' the Law had not
 been express to that Purpose. Therefore the House
 of *Hanover* being the eldest Protestant Branch of
 the Royal Family, Reason and the Nature of
 Things pointed them out as immediate in Succession
 to the Throne on Failure of Issue in Queen *Anne*,
 independent on the Suffrages of the People; so that
 Mr. *Lucas*, in that Place told the King, a daring
 impudent Falshood or he must plead Ignorance in
 Excuse.

Ignorance, or what is worse, a wilful disguising or betraying the Truth in a matter so essential to the Constitution, as is the Succession to the Crown, cannot be made amends for by any ostentatious Harangues or Addresses, containing some superficial Matters in which he may happen to be right. Such things, if his Hearers were ignorant of before, they might acquire the Knowledge of, by much safer and readier Means, than by entrusting him with their Liberties and Privileges in Parliament. Those who have no better Authority than his to depend on in such Matters, may have every thing he has wrote or said, which has the least Resemblance of Truth, concerning the Prerogative of the Crown, or the Rights of the People, debated and discussed to them in the Tryal of Dr. *Sacheverel*; or if they cannot read, as I fancy is the Case of a great many of his Admirers, they may have it abundantly better explained than ever he was able to do it, in *Dyce's* Spelling Book, whereby they will have a double Advantage, improving themselves at once in Politicks and Literature.

The Christian Religion*, as well as the Sovereignty of the King, is also a Part of our Constitution: But in this Matter, I am under no Necessity of pressing Mr. *Lucas* over close, he seeming himself to hesitate and be under some Apprehensions of Doubt about it. As for my Religion, says he, in his Letter to the Free Citizens, p. 28. "I am to the best of my Knowledge, a Christian. — I am neither of *Paul* or *Cephas*. — I submit to the Forms of the Church, because they are established by human Laws. —" This, indeed, is modest enough, and not so much in the dogmatic Way as is usual with him; and when we come to know how far his Knowledge may extend, we shall be enabled

* This Point was argued and determined in the King's Bench in England, in the Case of *Woolston*, Author of the *Discourses on the Miracles*.

enabled to form a Judgment whether he is, or is not a Christian. "I know no Tenet (says he, in the " same Place) necessary for Salvation, in which I " differ from the Presbyterians." — It is very probable he doth not, or perhaps doth not think it convenient to confess; but for all this Wheedle, the Presbyterians must think themselves little obliged to him for this Discovery; for if there were no such Tenets at least supposed, they would be without any Excuse for their Separation from the established Church; but to sum up all, he would, " like *Montezuma*, the Pagan American Prince, rather be of any Religion than that of Slaves and " Tyrants"; which two Words *Slaves* and *Tyrants*, according to his Vocabulary, signify the Aldermen and Citizens of *Dublin*. We see here that he is not without some Shew of Good Will towards the Presbyterians, and that, at the present Juncture, for Reasons very easy to be guessed: And as to the Papists, were it not for some Considerations, he tells you, " he " knows no Difference between a Papist and a Protestant as to their civil Rights." But wherefore this Flourish of Moderation? for I never knew any one that did. He says, " When I consider them in the " Reigns of *John*, *Henry the Third*, *Richard the " Second*, and other tyrannical Kings of *England*, " making the most glorious Stand for their civil " and *religious Liberties* — I look upon them with " extreme Pity and Astonishment." Let us now take the Liberty to consider as well as he, the Case of these Princes he mentions, and the *glorious Stand* that was made against them: Two of whom, *John* and *Richard* were dethron'd and murder'd. *John*, after he had gratified his People in all they could require, under a Shew of Hospitality was poisoned, whilst a foreign Prince, Son of the King of *France* was in possession of his Capital and his Throne; and *Richard* after having been twice attempted to be poisoned, had his Brains knocked out in Prison. Such was the *Glorious Stand* made against them, and

and for such Exploits as these, Mr. *Lucas* looks upon the Papists with Pity and Astonishment. *Henry* only, of the three, died a natural Death. The Title of *John* to the Crown was precarious, he having usurped the Right of his Nephew *Arthur*, and otherwise I know not, how he or either of the other two can be stiled tyrannical Princes. The continued Troubles of his Reign seem mostly to be owing to the Resentment of the Clergy, on whom he leaned with some Severity, probably through Resentment of their Insolence to his Father; and by their means, it is generally believed his Character is handed down to us in so mangled a Condition, the Clergy then being the only Writers. *Henry* was weak and unstable, but we must affront the Credit of all History to call him a Tyrant. *Rapin* at the conclusion of the Account of his Reign, among other Things, not much to his Honour, indeed, says of him, "He may be justly commended for his Continenence and his utter *Aversion* to Cruelty, being always satisfied with punishing the Rebels in their Purses, when he might have spilt their Blood on the Scaffold." But the Words Tyrant and Tyrannical are so familiar to Mr. *Lucas's* Pen, that we are always to expect one or other of them whenever any Person in Authority happens to be spoken of; and having thus considered, it may be worth while to think which of the two is most beholden to him, the Presbyterians for his Concurrence with them, or the Papists for his Pity and Astonishment.

Secondly, He is a Person of no Note or Consequence in his Country.

This Point I need not much labour to prove, Mr. *Lucas* having given it under his Hand to the King, that he is "An illiterate and obscure Citizen" —

Two very extraordinary Qualities one might think to recommend a Man to be one of the Legislature; and the Consequence of this Defect he seems to be fully conscious of. He finds all his Clamors have been

vain

vain and frustrate, and modestly attributes it to his own want of Weight and Consideration. "Perhaps," says he, it is because I stood single in the Complaints "that they were slighted." He needed not have put in the Word *perhaps*, as I take it, because I do not look upon the Reason to admit of a Doubt; but for Remedy to this he applies to his Associates, in hopes their Numbers may supply their want of Importance for "A proper Authority under their Hands to address his Majesty," and he promises then "That he will attend his Majesty in Person, and do what we are not to expect." — This, indeed, is a Thing very feazable and what I would earnestly recommend, for by that Means we should be rid of him for a Time: But if the Project should be a little improved and instead of putting their Hands to a Paper, as some of their Signatures may not be known, and their Ambassador be treated as an Impostor I would advise them all to go along with him; certainly very few of them would be missed at home and they would altogether, be a very great Ornament to the Court on the Day of so solemn an Audience. If Mr. *Edmond Huband*, who sells Toys in *New-Row*, be objected against as a fit Common-Council Man, as he is by Mr. *Lucas*, doth selling Poisons on *Ormond-Quay* better qualifie Mr. *Lucas* to be a Member of Parliament? wherein lies the Difference? For my own particular I declare, that had I a Penny to throw away I would chuse to give it for a Whistle rather than for a Glister Pipe.

Thirdly, He is not a Person of fair Repute in regard to his Integrity and Veracity..

A Person who suffers a Lie to run, which he was the means of Broaching, to the Prejudice and Discredit of his Neighbour is not a Lover of Truth or a Man of Integrity.

But, Mr. *Lucas* suffered a Lie to run which he was the means of Broaching, to the Prejudice and Discredit of Alderman *Kane*.

Therefore Mr. *Lucas* is not a Lover of Truth or a Man of integrity.

For

For the Proof of this Syllogism in all its Branches I refer the Reader to the Letters which passed between Alderman *Kane* and Mr. *Lucas* published by Order of Alderman *Kane*; where the manifest Prevarications, contemptible Sneers and absurd Raillery used by Mr. *Lucas* are too many for me, at present, to observe upon; only thus much I shall observe that he glories in the Effect of this Falshood as an Achievement, and tells us, that "He does not fear
" being able to make the twenty-four ALDERMEN
" appear as hateful in *Dublin* as the thirty Tyrants
" were in *Athens*" I presume by the same Means.

Although this single Instance be enough to support the Assertion against Mr. *Lucas*, I cannot forbear another, tho' it hath already been very well exposed by Mr. *Taylor*, and the rather because the Credit of a Person of some Consequence, Mr. *Samuel Morgan* Officer of Commons is concerned. In this Case, the Falshood, or Lie laid to the Charge of Mr. *Lucas* is, that he should declare in Print, that the Common Council of the City of *Dublin*, were partially summoned, that there was Notice of an Assembly only given to some few of the Members who were known to be in the Interest of the Aldermen. Mr. *Morgan* declares the direct contrary upon Oath, so that Mr. *Lucas* must be in a Fib or Mr. *Morgan* be perjured. Now if Probability upon Enquiry be for *Morgan* it must of consequence be against *Lucas*. Mr. *Lucas* insists that Mr. *Morgan* is not a Person to be believed on his Oath, for that he hath forfeited his publick Faith, and broke his Oath in a former Instance, nay that he hath been guilty of a palpable Breach of his Oath. to convince you of which he refers you to N^o. 1. of the Appendix to his Fifth Letter which if you will please to turn to, you will then see what this Mountain brings forth. Behold! He being Warden of the Corporation of Joyners permitted a Stranger to Work for his Bread; and for this perhaps the only, Act of Humanity he ever

did in his Life, at least that underwent publick Censure, he must not be credited when he Swears. This Mr. *Lucas* holds to be conclusive as to his Perjury — But further to Rivet the Matter home and leave it past Controversy. *Joseph Miller*, some Time Master of the *Tanners* and *John Hutchinson* one of the present Common Council gave their Affirmation before Mr. *George Kavanagh*, Not. Pub. The first, that Mr. *Morgan* called on him for a Key on a Day whereon there was no Assembly to be, and the second, that he had not been summoned to a certain Post-Assembly. I shall allow the whole Force of this Evidence and admit the two Gentlemen Mr. *Miller* and Mr. *Hutchinson* to be of the People called *Quakers*, which is necessary to suppose in admitting their Affirmation especially when in Opposition to an Oath. Yet I cannot see why, the calling on a Man when there was no Assembly, should infer that he was not called on when there was one, or that Mr. *Hutchinson* or Mr. *Gregg*, (he indeed swears, and there are Reasons, besides his Oath, why he should be believed) were both of them once neglected, which is all the Neglects alledged in the space of sixteen Years, can make good the Charge of a partial summoning, so that let the Lie rest where it will it is not upon *Morgan*. Moreover, *Morgan's* Affidavit being produced before a full Assembly of the Commons, there was not a Man there present but what knew of a certainty of the Truth or Falshood therein contained of his own personal Knowledge; therefore the Judgment given by them upon it must be from uncontrollable Conviction, viz. That Mr. *Lucas's* Assertion was false, scandalous, and malicious; if indeed there were some odd Persons amongst them hardy enough to resist the Efforts of Reason and common Sense, they had a Right to expect to be distinguished by Capital Letters in Mr. *Lucas's* List, and the publick Thanks of the Masters of their several Corporations was Recompence little enough of Conscience:

Conscience: These Gentlemen, the Masters of Corporations, we pretty well know what may be expected from them; many of them count themselves as much exalted in that Station as Mr. *Lucas* in being a Common Council Man, are as easy to be harangued out of what Sences they have, and as fit Tools to work withall as Mr. *Lucas's* Heart could wish.

This Affidavit of *Morgan*, exceedingly galls Mr. *Lucas* notwithstanding the seeming Contempt he treats it with. It drives him to many low Shifts to evade its Force; one of them almost as bad, and quite as destructive of his Veracity as what at first gave occasion for it. — “Did he not get such an Affidavit drawn by Mr. *Courtney* the Attorney, who told Mr. *Morgan*, no Man cold swear such an Affidavit? Did he not tell Mr. *Courtney* he could not help it?” * Here indeed Mr. *Lucas* has Art enough to cheat the Devil of a flat Lie, for he only asks civil Questions, hoping that his courteous Readers will take them in the Affirmative, but Mr. *Courtney*, who best knows the Truth of the Matter answers — No. †

Fourthly, He is reasonably to be suspected of selfish Designs.

It is pretty remarkable that the two Gentlemen, Mr. *Martin Kirkpatrick* and Mr. *Charles Lucas*, (Mr. *Digges La Touche*, who is no inconsiderable Person, not being allowed by Mr. *Lucas* to arrogate to himself any share of the Merit) who raised the present Outcry against the Aldermen should both of them be so solicitous for Places of Profit under them. Mr. *Kirkpatrick* for the Office of Sword-bearer, and Mr. *Lucas* to be Receiver of the Three-penny Customs, as for Mr. *Kirkpatrick*, I am sorry he comes in my

* Letter to Free-Citizens, Page 27.

† Certificate for that purpose in *Morgan's* Hands made by Mr. *Courtney*.

Way on this Occasion, because I take him to be a Man of Sence and Manners, but for Mr. *Lucas*, it is shocking to think of his bare-faced Corruption. He denies peremptorily, and abuses all Mankind who do not agree with him, that the present Aldermen have any legal Authority at all, and yet would have the Confidence under their Authority to levy Money on his Fellow Subjects. Can this at all be palliated, or rendered consistent with common Honesty. He who upbraids the Citizens of *Dublin* with accepting Privileges from the Usurper *Cromwell*, * shall he allow the Authority of the Aldermen in setting himself a beneficial Lease and deny it in every Thing else? Yet this is Fact—if it proceeded not from selfish Views I leave it to the World to judge.

Fifthly and Lastly, He disregards the Good, the Peace and Welfare of his Country.

The Person, who either through private Pique, or obstinate Adherence to singular Notions, vilifies the Magistracy and alarms the Populace, irritating them against those to whom they are in Subjection, uncontroul'd by any Decency or Moderation is necessarily subject to this Censure, if not a greater; and if avowed Contempt, scurrilous Language, and malicious Reproaches be Instances of this, not a single Pamphlet or Discourse of Mr. *Lucas* but will evidence it against him. Could I bring myself to repeat a nauseous Heap of Ribaldry and Scurrillity, I could give Examples without Number.

There is respect due to Authority, in whatever Hands it may be lodged, otherwise it cannot possibly exist. Government, the Writers on Politicks say, is grounded on Opinion. The Notion of Weakness or Insufficiency in a Magistracy destroys its Essence, for no one would submit to be governed by a Power he thought less capable than his

own. There is a known Story of Doctor *Busby* the Master of *Westminster* School, which does Honour to his Knowledge of human Nature. King *Charles*, it is said, went out of Curiosity to visit the School, and the Doctor after properly receiving him, put on his Hat: Sir, said he, your Majesty will excuse me, for if my Boys thought there was a greater Man in the Kingdom than myself, I should never be able to keep them in Order; and the King had too much good Sense to undeceive them. How scandalously licentious then must it appear in Mr. *Lucas*, to take the ungentleman-like Freedom he has done in all his trothy, seditious Speeches and Papers, with the Aldermen of *Dublin*. If the meanest of the Mob had not more Discretion than he, what were we to expect from them but Riot and Tumult. Of this Mr. *Lucas* is fully aware, but *Pontius Pilate* like, he washes his Hands of it, when employ'd in the very Fact. "For my own Part," says he, I make this publick and solemn Declaration, that if I discover any Man committing Riots, Tumults, or other Breaches of the Peace or Disturbances, let him use the Sanction of what Name or Party he will, I will look upon him not only as an *Enemy to me*, &c.* An Enemy to him! Deceitful Hypocrite! I appeal to Mankind, and even to his own Conscience, wherein is the Probability of the like coming to pass or being promoted but by himself. His bringing his Pretensions against the Aldermen to a publick legal Tryal, I will not blame, so far he may be very well excused, but therein in Decency he ought to have acquiesced and desisted; was it from a Motive of Conscience or a generous Struggle for Liberty, there he had acquitted himself, but still to persist, shews an Obstinacy and Perverseness unbecoming a peaceable Subject, or a well-meaning Man. His
Clamours

* Letter to the Free Citizens, page 27.

Clamours against the Judges for not granting his Complaint is downright insolence and Frenzy, and against the Lords Justices for not transmitting his Book to the King is a Piece of unparalelled Impudence; had they gratified him in it, I should never once scruple to conclude them all as mad as himself.

Thus I think I have proved what I first proposed, that Mr. *Lucas* is of all Men living the most unfit to represent the City of *Dublin*, or any other Part of the Kingdom in Parliament. It is, indeed, strange to me that ever he should be thought by any Man, except himself, a Person suited for it. Certainly no one thought seriously about it; it must have been the meer Effect of Caprice and Inattention to the Consequence. Is his manner of Behaviour in any Respect suitable to the Dignity of a Senate? Are we to suppose the House of Commons, any more than the Judges to be bullied into the Sentiments of a Quack? If the Nation labours under Complaints, as too surely it does, is it to be remedied by no other Prescription than his? Let us beware——Termagant Rants like his are dangerous in our Situation: Cool Reason, and convincing the People of *England* that the Maxims are false, and the Policy detrimental to themselves, which lay Restraints on us, and limit us in our Trade, will much better answer the End; this may be done, and, I doubt not will be done without his Assistance, which I am satisfied he is not capable to give.

I would conclude here, but I cannot forbear observing the Stratagems used by Mr. *Lucas* to allure the Vulgar and acquire Popularity. There is not any thing more taking with the common People than to touch that Vein which tickles their Vanity. To see one of themselves, which they justly account Mr. *Lucas*, assume an Equality, and even a Superiority over those they have been accustomed to look on with Respect and at a Distance,

tance, is of all things most pleasing to them: To see those treated with Contempt whom they have been taught to hold in Reverence, is an Acquisition which each one among them holds to be his own, and consequently takes him to be an extraordinary Person, who thus raises them to a Level or beyond their Betters; by means of this every thing coming from him is received with Prejudice and Partiality. Who, for instance, say they, shall dare to oppose Mr. *Lucas*, who writes with familiarity to the King, who presents his Books in Person to the Government, and makes Speeches in the Presence of the very Master of the Corporation. Such a one undoubtedly must be a very great Man, and the only one for telling great Ones their own, and teaching them their Duty. Thus are the simple People dazzled, their Senses intoxicated, and rendered incapable to distinguish between Appearances and Reality; but surely no Man who hath the least Idea of Order or Propriety, without which no Society can possibly be established, can be so deluded, nay but who must look with Indignation on the Man who avowedly despises all Order, and who labours to overthrow and demolish all Distinction.

Another thing extremely engaging, is the Cry of Liberty. This seems to be the chief Engine of Mr. *Lucas's* Battery; this he plays off on all Occasions. Liberty, without doubt is pleasing to all Men, and the Desire of it, is as natural to Mankind as any, the most common of their Appetites. But doth Liberty consist in Tumult? Cannot a Man enjoy his Freedom without forfeiting his good Manners. That Liberty which is the Aim of wise Men, consists in the free Exercise of their rational Faculties: It is not in the Power of doing what is most pleasing, but what is most fit, otherwise, even the Laws of God would be Tyrannical, for there are many things exceeding pleasing to our
Depravity,

Depravity, which we are therein positively forbid. Though Mr. *Lucas* in all his Writings and Discourses makes a great Noise about Liberty, I do not find that he hath ever attempted to define it, or let us know what kind of Liberty he would be at. He has indeed in his Fourth Address, p. 3. spoke concerning a STATE OF NATURE. "In this STATE, says he, all Men are perfectly " free, equal and independent; having, as in one " Family, a common Right to all the Goods in " the Universe. Every Man in this State has an " uncontrollable Liberty to dispose of his Person " and Possessions." Very well — I only want now to know, what may be said to be any particular Persons *Possessions*, when every one had a common Right to all the Goods in the Universe. When this is explained, I will allow him to be a little consistent, and acknowledge that I have received some Information from his Writings; and if this be his Notion of Liberty, I would advise that he would offer himself as a Legislator to the *Hottentots*, for in no other Nation would he be received.

I shall now conclude, as I began, with the Words of Mr. *Lucas*, " Thus I have endeavoured " to point out, not whom you should chuse, but " whom you should not, indeed, whom you can " not chuse."*

* Letter to the Free Citizens, page 35.